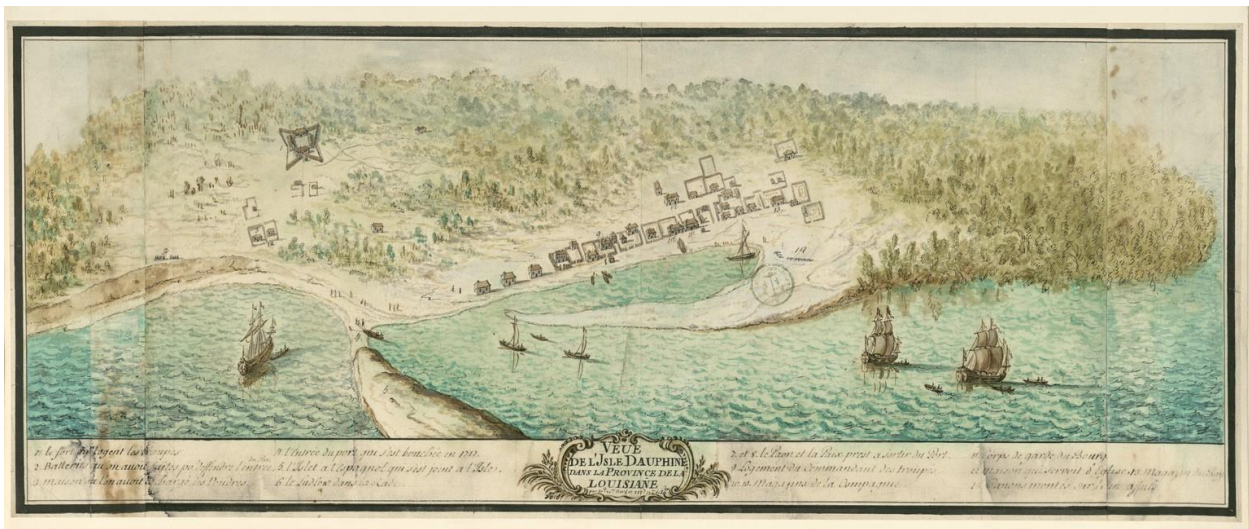


MARIE ANNE FOURCHÉ

By Cathy (Lemoine) Sturgell, 2019; Updated January 2023

Marie Anne Fourché was my seventh-great-grandmother via her marriage to Jean LaCasse dit La Douceur. The two of them became the parents of Marie Jeanne LaCasse who married Joseph Grégoire Guillory in 1739 at Mobile. Joseph Grégoire and Marie Jeanne are the progenitors of the Guillory family of Louisiana. I've never known much about Marie Anne Fourché but, after recently becoming intrigued by stories surrounding some of the women who were sent to La Louisiane by order of the King of France on the ship La Mutine in 1719, I decided to see if I could find what led to her forced expulsion from France. This is her story.



Source gallica.bnf.fr / Bibliothèque nationale de France

1717 Île Dauphine

One cannot help but wonder what thoughts went through the minds of the 96 *femmes de force* who disembarked from the ship *La Mutine* on 28 February 1720 at Dauphine Island off the coast of Mobile – the capitol of La Louisiane. Sent by order of the King, many of these women had likely lived their entire lives in relative short distance from the metropolis of Paris – the largest city in France – which had a population of about 550,000. Imagine the disbelief these women must have felt when they first caught a glimpse of the island coast – a comfortless, sandy landscape dotted with nothing more than a handful of small houses. The 1866 book by Charles Gayarré entitled *History of Louisiana: The French Domination* describes the dismal conditions at Dauphine Island as detailed by Antoine de la Mothe Cadillac, the Governor of French Louisiana, when he landed on the bleak shore of Dauphine (Massacre) Island almost seven years earlier in

1713. It's logical to assume that little had changed in the years since Cadillac made his observations:

"...What he saw was very far from answering his expectations. From the altitude of flight to which his imagination had risen, it is easy to judge of the rapidity of its precipitate descent. The shock received from its sudden fall, was such as to produce a distraction of the mind, bordering on absolute madness. As soon as Cadillac recovered from the bewildered state of astonishment into which he had been thrown, he sent to the minister of the marine department a description of the country, of which I shall only give this short abstract: "The wealth of Dauphine Island," said he, "consists of a score of fig-trees, three wild pear-trees, and three apple-trees of the same nature, a dwarfish plum-tree, three feet high, with seven bad-looking plums, thirty plants of vine, with nine bunches of half-rotten and half-dried-up grapes, forty stands of French melons, and some pumpkins. This is the terrestrial paradise of which we had heard so much! Nothing but fables and lies!"" (Gayarré, 1866)

In order to fully comprehend the conditions at the time of the February 1720 arrival of the women of *La Mutine*, it is important to be aware of the various conflicts involving the fledging colony in the year prior to their arrival as well as shortly thereafter.

In April 1719, nine months before *La Mutine* docked on the island, war broke out between France and Spain. Joseph Le Moyne de Sérigny, the brother of the infamous Le Moyne brothers - Bienville and Iberville, was commander of Dauphine Island at the time. In August 1719, the Spanish had seized control of Pensacola in a battle at which about fifty French soldiers - many who had just arrived from France - immediately deserted. Emboldened by their victory at Pensacola, the Spanish were then immediately sent to take control of Dauphine Island. However, they were forced to abandon their attempt on 26 August 1719 due to strong French opposition and were then defeated again in mid-September by a coalition of the French and their Indian allies in an attack to take back Pensacola. Shortly after the French regained control of Pensacola and in light of the desertions by the fifty Frenchmen, Jean Baptiste Le Moyne, Sieur de Bienville, penned a complaint to the Council of State about the lack of supplies and quality of the colonists sent to defend the new colony. *"It seems to me absolutely necessary, if it be wished to preserve this colony to the king, to send to it none but those who are willing, and to make life here more attractive than it is for the present. In the first place, in order to accomplish this object, I would recommend to transport here a sufficient number of cattle to supply the colony with fresh meat, and then to transmit provisions of every kind with more regularity and in greater quantity than for the past. If not, the people here will continue to be exceedingly miserable. It must also be taken into consideration that the population and the military forces are so scattered that in case of sudden emergency, I have to rely, as means of*

defense, only on Indian nations. For the present, I am even deprived of this resource on account of the want of provisions and merchandise to secure their support. But, backed by them, we could resist all the efforts of the Spaniards, although they could act powerfully against us, on account of the proximity of Havana and Vera Cruz. It is to be feared, however, that by cruising with large vessels on our coast, they may cut off our supplies from France. We know that this to be their intention, from what we have learned from the French deserters we have retaken. In that case, it would be impossible to preserve the colony." (Gayarré, 1866)

Also, several other events took place at the beginning of 1720 which shaped the outlook and future prospects of the new colonists. In a shocking move, the *Compagnie des Indes* issued a "*proclamation of a remarkable nature*". They informed the colonists in La Louisiane that all "*might obtain from the stores of the company at Mobile, Dauphine Island, and Pensacola, all the merchandises and provisions necessary to their wants*". The government then issued an edict that, if these provisions were to be delivered to New Orleans, Natchez, the Yazoo, or other French settlements, a surcharge between 5 and 50 percent would be added to the cost. In addition, "*it was made obligatory upon the colonists to send to New Orleans, to Biloxi, to Ship Island, and to Mobile, the produce of their labor, which the company engaged to purchase*" for set prices. The colonists were incensed at this proclamation. "*The great mistake was that the company said to the colonists, 'Work for me' instead of saying, 'Work for your own benefit'.*" (Gayarré, 1866)

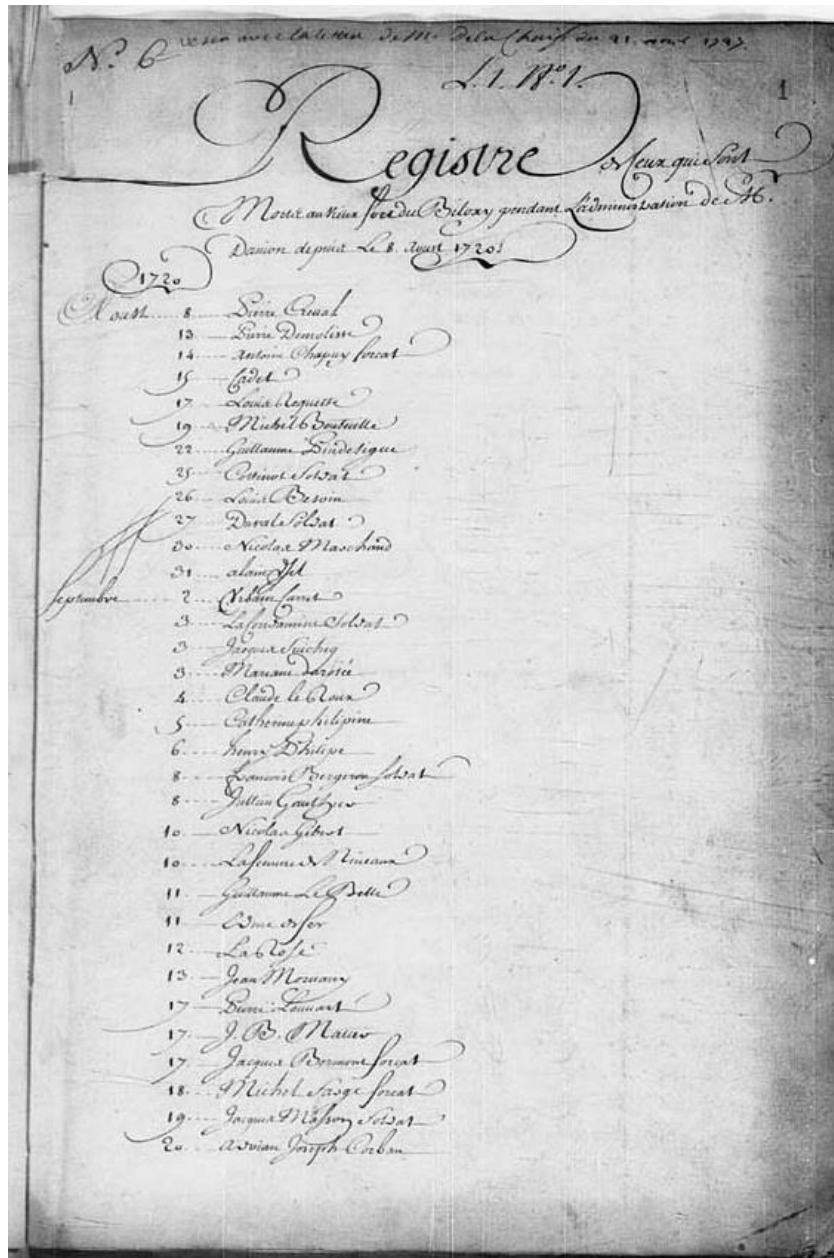
In addition, hostilities between the French and the English increased as England began to fear that the French would take Louisiana as one of their possessions. Thus, 1720 was marked by a war of the French with the Chickasaws who were under British influence.

However, about a thousand new colonists as well as five hundred African slaves arrived at the French ports in La Louisiane in the early months of 1720. Although this was considered to be a valuable resource to the settlement of the Louisiana colony, they could not have arrived at a more inopportune time. This included the women of *La Mutine*. Provisions were scarce at each settlement in the colony by the time of their arrival and a large number of the colonists were already living off of the rations of the *Compagnie des Indes*. However, as John Law's financial house of cards, now referred to as the 'Mississippi Bubble', collapsed, desperately needed supplies failed to arrive from France as scheduled and would not do so until the fall of 1720. Even though the *Compagnie des Indes* (the Mississippi Company) survived the collapse, the financial chaos undoubtedly played a part in the disruption of the supply chain. At the same time, the collapse likely brought to a halt or severely slowed the ability of the colony's leaders to provide the boats necessary to move those temporarily housed at the ports of

the Louisiana colony to their final destination – the concessions and settlements in the lower Mississippi valley. This delay only exacerbated the suffering.

Although the settlers of Mobile were provided with some grain by their Indian allies on which to survive, many people starved to death at some of the encampments while others died due to disease and dire conditions in the summer and fall months of 1720. New Biloxi, for instance, was terribly affected by the food crisis. *"The period from 1720 to 1721 was extremely hard on the colonists. By 1721, 2,500 colonists and troops had been listed at New Biloxi..... This large number, the colonist's lack of knowledge of soil conditions and climate, and the constant shortage of provisions created many hardships within the colony."* (Boudreaux, 2011)

The burial register from Mobile for this time period does not appear to have survived so it's unclear about the number of lives lost there but the huge loss of life at Biloxi can be seen in the pages of the surviving Biloxi burial register (Archives Nationales d'outre-mer, 2019). Almost 100 burials were recorded there between August 1720 and the end of January 1721. By September 1720, there were sometimes three deaths recorded there in a single day as can be seen in this page of the burial register.

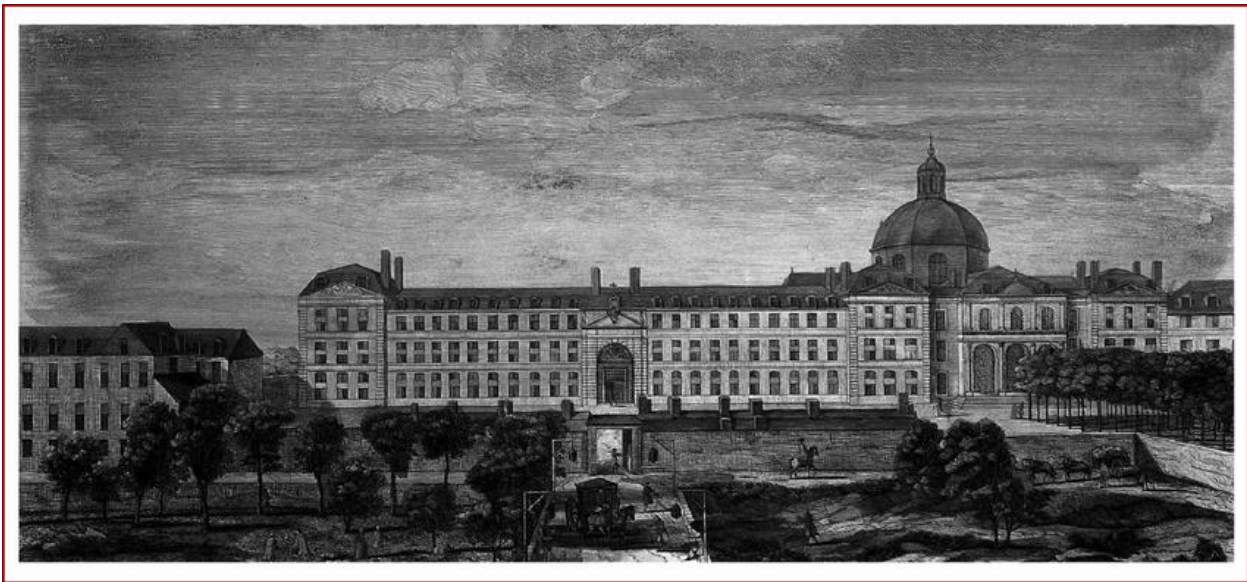


Biloxi Burial Register 1720-1723 - Page 1 (August/September 1720)

As dire as the conditions were at the Biloxi settlement, however, it wasn't as though the 96 women from *La Mutine* had been shipped to La Louisiane directly from luxurious conditions in France. Instead, most if not all of them had been confined in Paris' infamous 'hospital' for woman - La Salpêtrière - for some period of time prior to their banishment by order of Louis XV. However, it was anything *but* a hospital. Founded in the mid-17th century with the objective 'to put an end to beggary and idleness, as being the source of all disorder' in the streets of Paris, La Salpêtrière grew in size and scope as the desire spread to rid the streets of immorality. By 1684, officials began locking up

'debauched women' which included women defined as prostitutes. "*Under the guise of public health, the streets of Paris were thus purged of another plague, the public and scandalous debauchery*". By the end of the 17th century, orphans, the poor, infirm (including those with mental disorders), elderly and others were stripped of their liberty by a court decision or by decision of the Directors General Hospital and confined without any recourse. Those incarcerated also included epileptics, Protestants, Jews, lesbians, alcoholics, and those with physical deformities. Men were held at Bicêtre – a male prison. (Carrez, 2008) Those who were committed to La Salpêtrière based on the issuance of one of the infamous *lettres de cachet* (arrest warrants) were often destined to serve a lifetime of incarceration unless released by their accusers or by the King.

La Salpêtrière was divided into four sections: **La Maison de St. Louis** which housed orphans and young children; **La Maison de Correction** which housed debauched women deemed capable of reforming their lives; **Le Commun** which housed debauched women awaiting their court decision; and **La Maison de Force** which housed incorrigible, incurable criminals with life sentences and was likely the section in which the women of *La Mutine* had been living. (Ladnier, 2017) The conditions there were appalling.



La Salpêtrière – early 18th century

"The building was dilapidated; the foul odors and humidity were notorious. There was no ventilation to speak of; each cell had a single window, only two feet wide, with bars, up next to the ceiling: prisoners might perhaps have glimpsed a fragment of sky." (DeJean, 2018)

"La Force's overcrowding was as well documented as the nauseating smells. Up to six women shared a bed meant to sleep four, with two sleeping at the head and two at the foot. The inmates who had been confined longest automatically grabbed the spots on the bed, and those who found no room simply slept on the stone floor." (DeJean, 2018) In addition, the straw mattresses on which the inmates slept were lice-ridden. (Ladnier, 2017) As if those horrors were not enough, La Salpêtrière was also notable for its population of rats.

"The wake-up bell sounded at five; prayers were held in the dormitory; then the prisoners had a half-hour to make beds and deal with 'their personal hygiene'. From seven to seven fifteen, they were allowed 'to satisfy other personal needs' and given a little water to wash their hands. Work began immediately afterwards. At eight, they were authorized some wine and 'a bit of bread' for breakfast; then it was back to work until eleven, when watery soup was distributed. Work continued non-stop until seven at night, at which time inmates were given their only water of the day to drink and a second 'bit of bread'." (DeJean, 2018)

"The pervasive religious climate at the hospital was maintained by the sisters who had been hired to keep order and run the institution. They were not Catholic nuns. In fact, they had not taken religious vows of any kind. They were lay people who had been given a uniform, a free pension, and lifetime employment. Their duties included disciplining prisoners, judging their spiritual resolve, and leading group prayers. Inmates were forced to cut their hair very short and to maintain a non-feminine appearance. They wore coarse linen blouses, a skirt, woolen stockings, wooden clogs, a bonnet, and a gray gown." (Ladnier, 2017)

Punishment in La Salpêtrière was severe. *"Likewise, women who were sentenced to imprisonment were also condemned to a variety of corporal and symbolic punishments, including branding, fines, and public humiliation." (Bosworth, 2001)* Meals were sometimes denied to those who had committed a minor violation while *"public prostitutes would be whipped, branded, chained, beaten, placed in stocks, or even tortured for the exact same offense". (Ladnier, 2017)*

Sadly, it is likely that many of the women aboard *La Mutine* felt that *anything* would be better than life at La Salpêtrière.

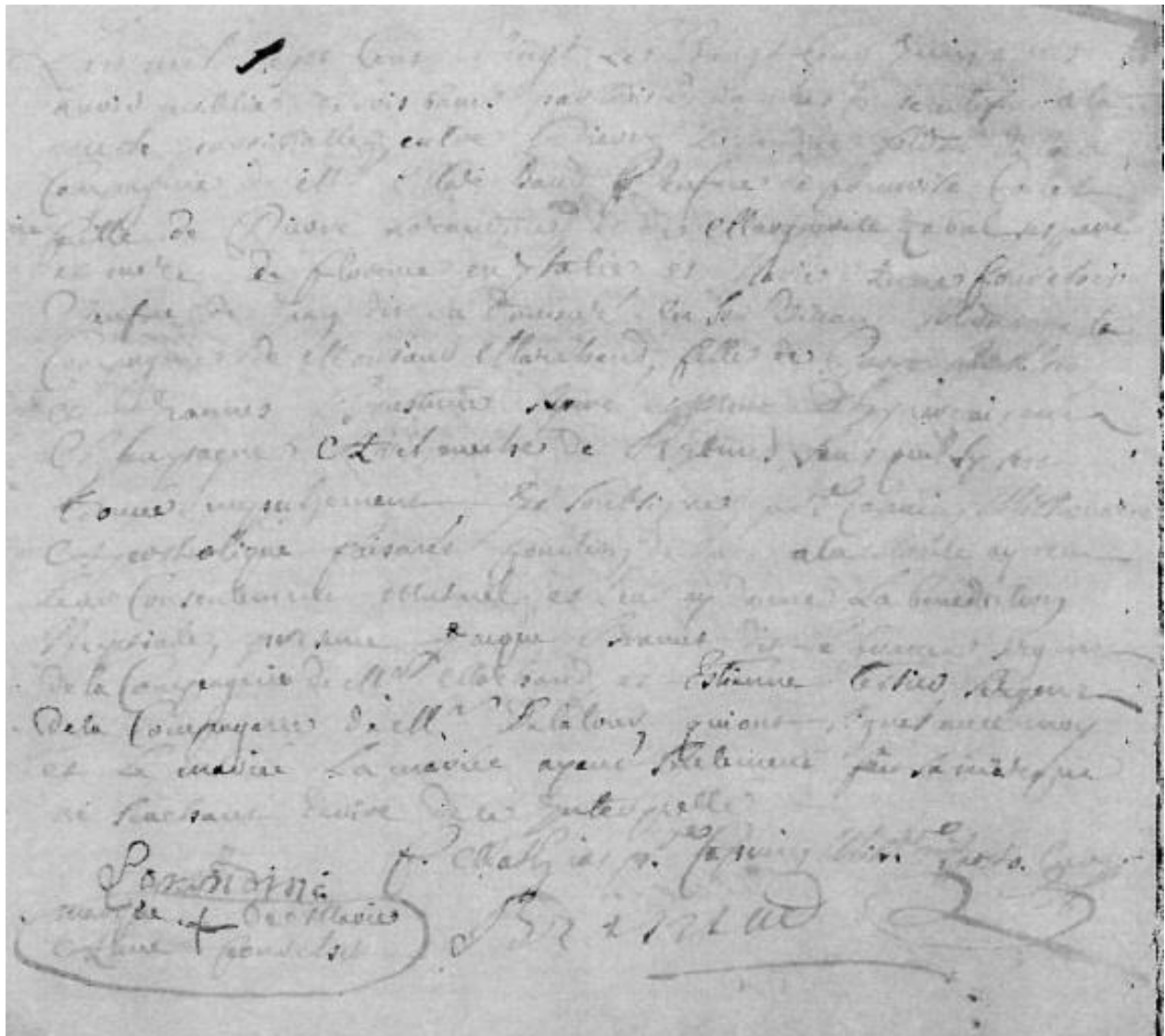
Marie Anne Fourché's Origins

Who was Marie Anne Fourché, what were her origins, and why was she banished to a fledgling, desolate colony? We'll first look at her lineage.

In order to research the origins of Marie Anne Fourché, her parentage and place of origin needed to be established. Unfortunately, a marriage record for Jean LaCasse (LaCase) dit La Douceur and Marie Anne Fourché was not found – a critical document needed to identify her parents. She apparently married LaCasse a very short time after her arrival from France based on the date of birth and baptism of her first child with LaCasse. Their son, Pierre LaCasse (LaCase), was born/baptized at Mobile on 19 January 1721 – about 11 months after his mother arrived at Dauphin(e) Island. A second son, Jacques, was born the following year at Mobile. Unfortunately, LaCasse, the father, died shortly after the birth of Marie Jeanne, his only daughter, in 1726.

However, Marie Anne married a second time at Mobile on 25 June 1726 (date confirmed by marriage record on next page) to Pierre Lorandini (Lorandine, Laurendine) dit Chevalier. Perhaps Marie and Pierre were drawn to each other by one commonality – both were forced to emigrate by order of the King. Pierre had arrived via *La Marie* only months before Marie's arrival in February 1720. He, along with his wife and child, appeared on the ship list under the section entitled "*Deserters and others sent by order of the King*".

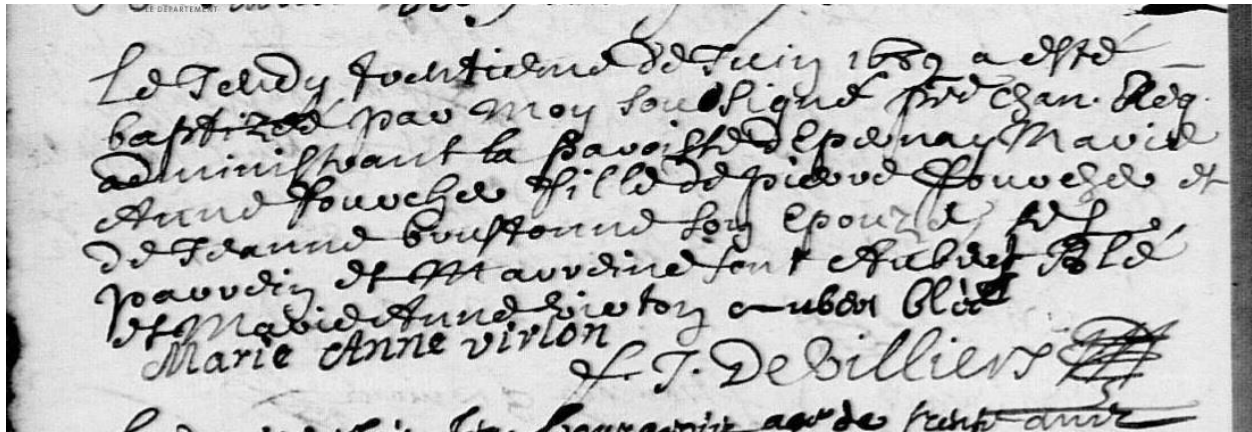
The religious marriage record of Fourché and Lorandini documented by Notre Dame de la Mobile (later named Immaculate Conception Catholic Church) contained the sought-after parental information. Fourché (Fourchet) was identified as the "*Widow of Jean (La Case) dit La Douceur, soldier in Marchand's company, daughter of Pierre Fourchet and Jeanne Brestune (Brusturie? Priestune?) of Epernay, Archbishopric of Reims*". (Vidrine, 1985) (Note: Examination of the actual marriage record shows that the date of the Fourché and Lorandini marriage was actually 25 June 1726. It was erroneously written as 6 June 1726 in Vidrine's book. However, the year on the marriage record was erroneously recorded as 1720 by the Priest but the marriage record before and after the Fourché and Lorandini marriage were both recorded in June 1726. Interestingly, Marie Anne Fourché married Lorandini only four days after the death of Jean LaCasse. Although the record is faded, it is provided below (Provided by Glen R. Saucier).



Marriage of Pierre Lorandini and Marie Anne Fourché 1726

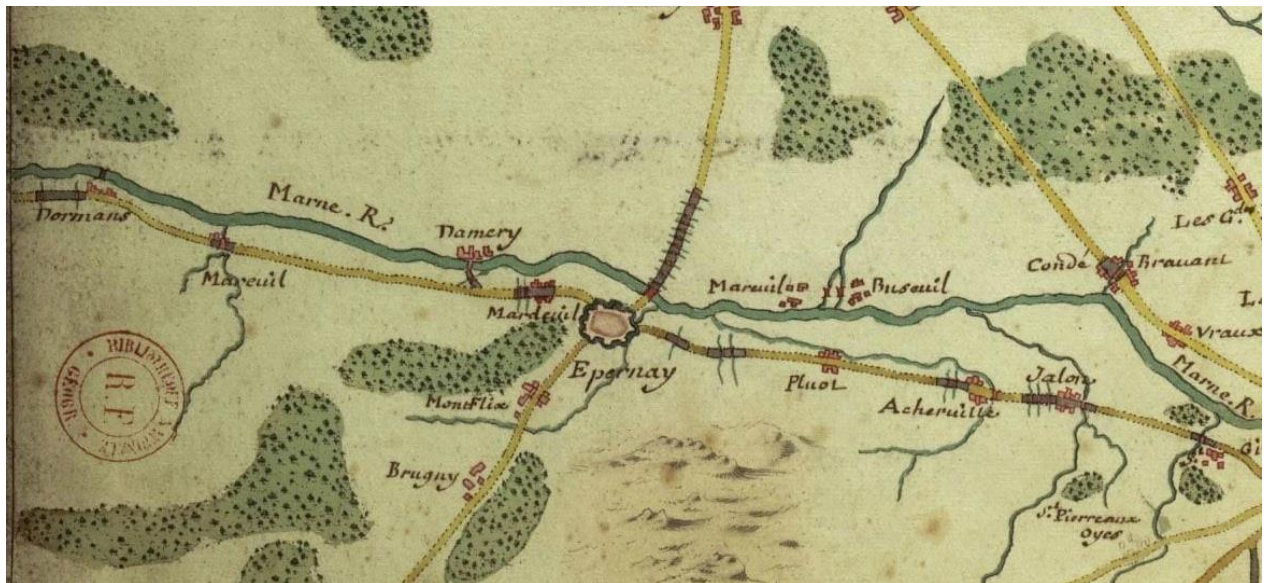
Once the names of Marie Anne's parents were located, a search began in the sacramental records of Épernay for her baptismal record. It was found with relative ease.

Marie Anne Fourché was baptized on 30 June 1689 at Notre Dame in Épernay (now in the Department of Marne, Grand Est Region), France. Her parents were documented as Pierre Fourché and Jeanne Brustoune (spelled Brustune in most records although it was sometimes written as Priestune, Brestune, or Brusturie in other documents).



"Thursday, the 30th of June 1689 was baptized by me, undersigned priest and administrator of the Parish of Epernay, Marie Anne Fourche, daughter of Pierre Fourche and of Jeanne Brustoune, his wife; Godfather and Godmother are Aubry Blé and Marie Anne Virton"

The commune of Épernay, an ancient town occupied since the end of the first Iron Age, is located about 80 miles north-east of Paris.



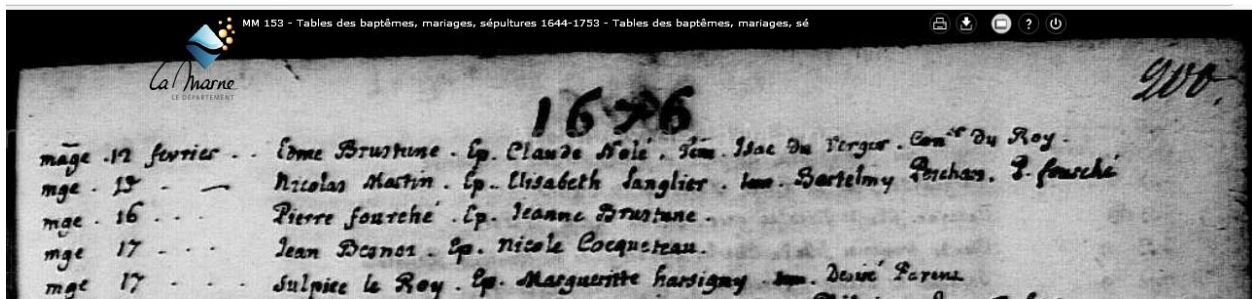
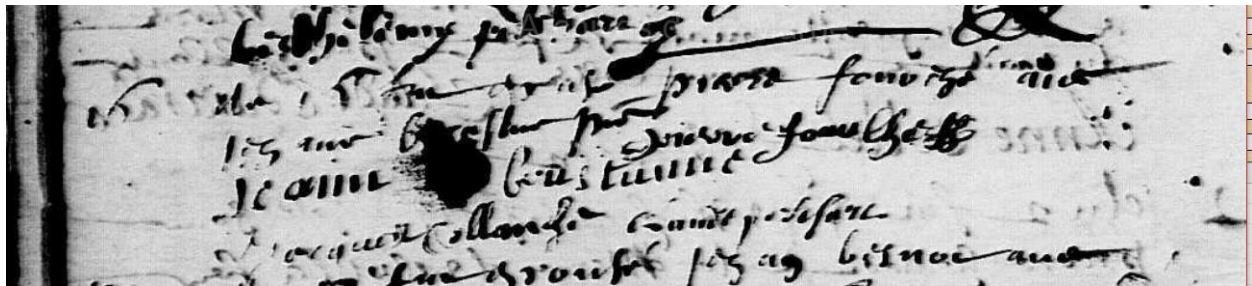
Épernay 1680

Marie Anne was the eighth of ten children born to Pierre Fourché and Jeanne Brustune. All ten of the children were baptized at the original Notre Dame Church in Épernay which was built between 1520 and 1550. All that remains of the original church today is an entry gate called the 'Portal Saint-Martin'.

1. Pierre was baptized on 31 January 1677;
2. Pierre was baptized on 3 February 1678;

3. Pierre was baptized on 16 September 1681;
4. Anthoine was baptized on 1 January 1683;
5. Jacques was baptized on 9 April 1684;
6. Jehanne (Jeanne) was baptized on 15 April 1686;
7. Charles was baptized on 15 October 1687;
8. **Marie Anne;**
9. Robert was baptized on 6 September 1690; and
10. Michel was baptized on 28 March 1692.

Marie's parents, Pierre and Jeanne, had married in the same church on 16 February 1676 – almost one year before the birth of their first child. Both the bride and groom signed the marriage record; Jeanne signed her surname as Brustunne. The marriage was also recorded in a sacramental records index made at a later date.

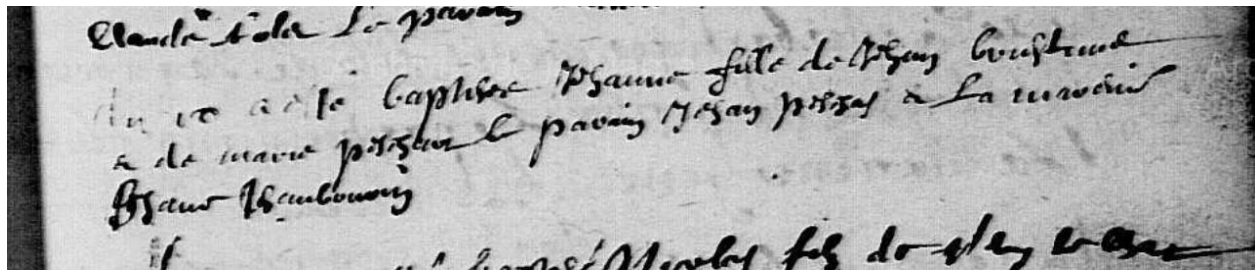


Marriage of Pierre Fourché and Jeanne Brustunne 1676

Unfortunately, the early sacramental records of Épernay are lacking in several ways. In addition to the extremely poor handwriting found in many of the entries, the overwhelming majority of marriage records did not record the names of the parents of the bride and groom nor the names of the witnesses to the marriage, the relationship of the witnesses to the bride and groom, or any previous marriages of either the bride or

groom. Sadly, this missing information means that the crucial facts required to positively prove a lineage are not available.

This was the case in the 1676 marriage record of Pierre and Jeanne. Although the names of the parents of Pierre and Jeanne were not found in their marriage record, an attempt was made to find the baptismal records of both of them. A baptismal record was not located for Pierre, but a baptismal record was found that very likely belongs to Jeanne Brustune. She was baptized on 19 August 1658 at Notre Dame Church in Épernay as Jehanne Brustune – the child of Jean Brustune and Marie Peschart(d).

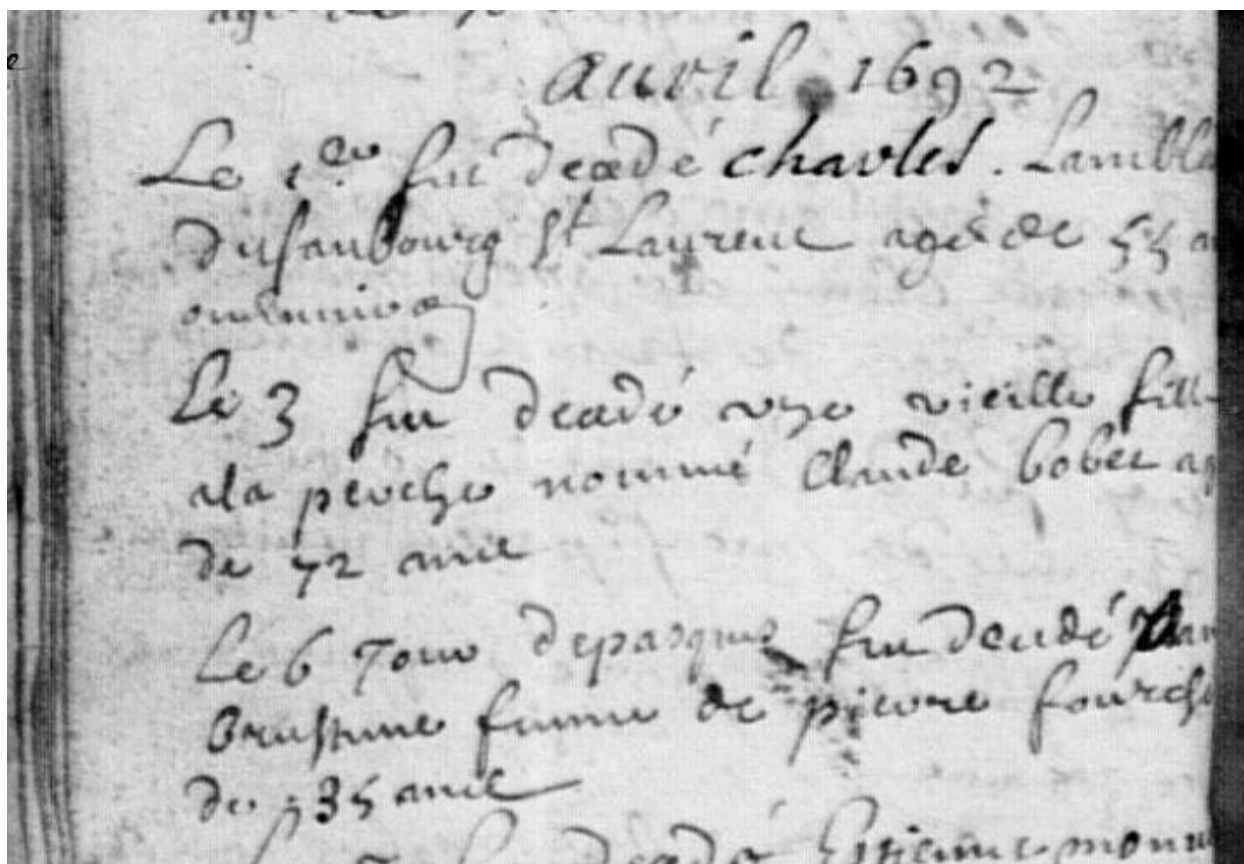


Baptism of Jeanne Brustune 1658

"On the 19th August baptised Jehanne daughter of Jehan Boustune and of Marie Peschart, the godfather Jehan Peschart and the godmother Jehanne Thanbounin(?)"

Supporting the notion that this 1658 baptismal record is that of Jeanne Brustune, wife of Pierre Fourché, is the fact that many of the godparents listed on the baptismal records of the children of Pierre Fourché and Jeanne Brustune seem to show a familial relationship to the Peschart(d) family as well as the Virton family; the relationship to the Virton family will be presented in the following paragraphs.

Additionally, further evidence in support of the 1658 baptismal record being that of our Jeanne Brustune is the fact that she was identified as 35 years of age at the time of her death/burial on 6 April 1692 (Easter Sunday) at Notre Dame Church in Épernay. In actuality, she was almost 33 years, 8 months of age at the time of her death based on the 1658 baptismal record which is very close in age to the reported '35 years'. Sadly, she died nine days after the baptism of her son, Michel, and likely died from complications from childbirth.

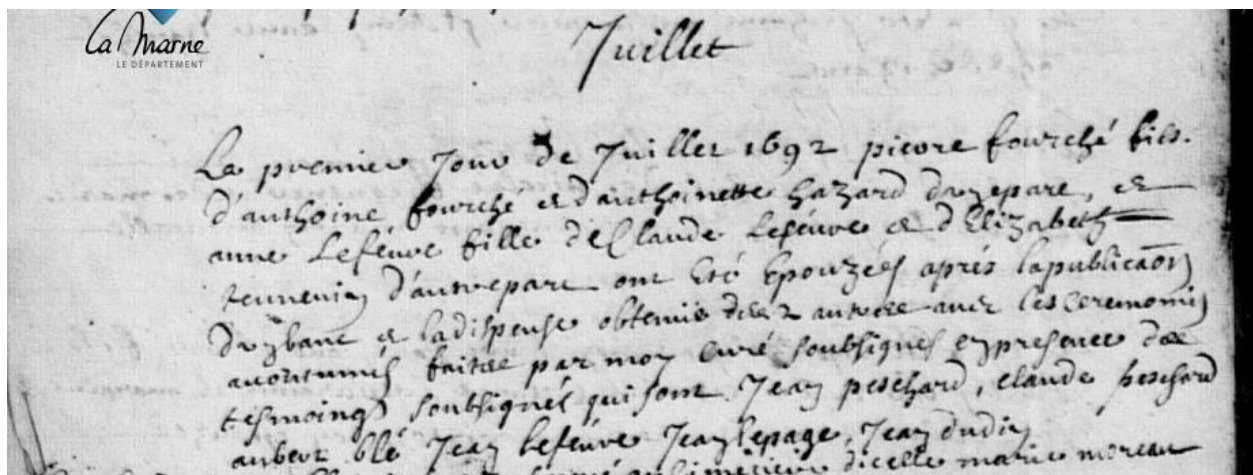


Death/Burial of Jeanne Brustune 1692

"The 6 day of Easter was deceased Anne Brustune, wife of Pierre Fourché, of 35 years"

A marriage record was found at Notre Dame Church in Épernay dated on 1 July 1692, almost three months after the death of Jeanne, which I believe details a marriage between Jeanne's widower, Pierre, and Anne LeFèvre. The record does not contain any mention of a previous marriage by Pierre Fourché but two of the witnesses, Jean and Claude Peschard, were likely family members of Jeanne Brustune (Claude was likely her brother). The marriage took place after the publication of one bann while dispensing of the other two. The most important part of this record, however, is the fact that Pierre's parents were identified as Anthoine Fourché and Anthoinette Hazard. Although there is a high level of probability that these two individuals are, indeed, the parents of Pierre, father of Marie Anne Fourché, once again, the lack of concrete information in the Épernay sacramental record will always leave doubt until further evidence is uncovered. I found no further indication in Épernay to indicate that the Anthoine Fourché family lived there. In addition, I found no evidence that Pierre and Anne baptized any children at Épernay nor did I find any marriage records of the children of Pierre and Jeanne Brustune there. This, of course, seems to point toward a

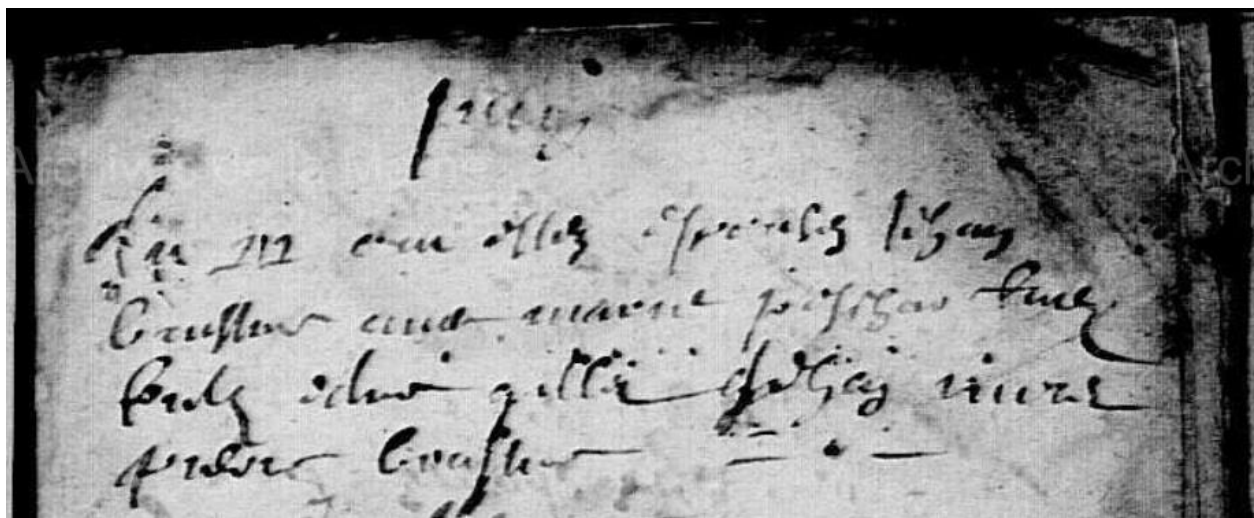
conclusion that Pierre and Anne moved their family to another town. Therefore, more information may become available at a later date on this family.



Marriage of Pierre Fourché and Anne Lefevre 1692

"The first day of July 1692 Pierre Fourché son of Anthoine Fourché and Anthoinette Hazard of one part, at Anne Lefèvre daughter of Claude Lefèvre and Elizaeth Tennevin of the other part; were married after the publication of one bann and after obtaining dispensation of the two others, with the required ceremonies performed by me, undersigned Priest, in the presence of the undersigned witnesses who are Jean Peschard, Claude Peschard, Aubert Blé, Jean Lefèvre, Jean Lepage, Jean Dudin"

The marriage of Jean Brustune and Marie Peschart(d), parents of Jeanne Brustune, was also recorded at Notre Dame Church in Épernay. The marriage took place there on 20 June 1654.

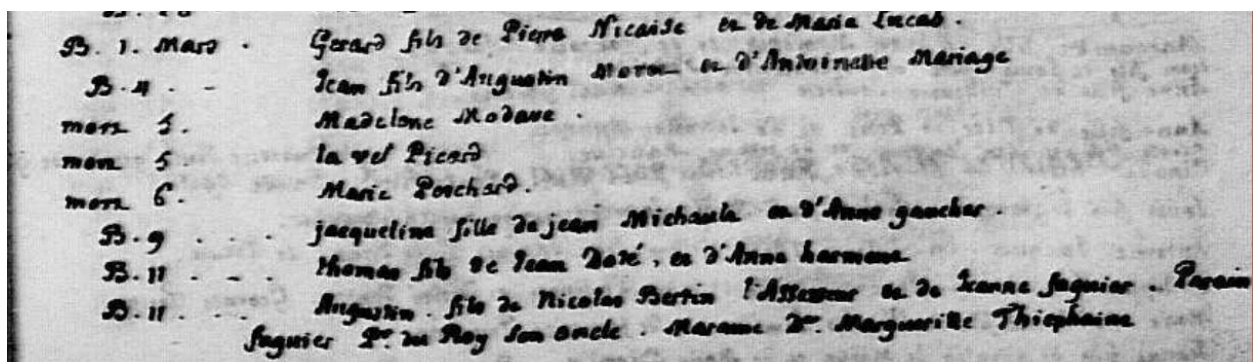


Marriage of Jean Brustune and Marie Peschart(d) 1654

Jean and Marie had ten children of which Jeanne was the third oldest. All were baptized at Notre Dame Church in Épernay.

1. Edmé was baptized on 22 July 1655;
2. Claude was baptized on 22 April 1657;
3. **Jeanne;**
4. Jacques was baptized on 5 March 1661. He died/was buried on 15 April 1686 at the age of 25;
5. Pierre was baptized on 4 March 1663;
6. Marie was baptized on 14 July 1665;
7. Leger was baptized on 28 April 1667;
8. Marguerite was baptized on 18 April 1669;
9. Aubert was baptized on 16 August 1671; and
10. Anne was baptized on 26 August 1673.

A few months before the 20th anniversary of their marriage, Marie Peschard appears to have died. On 6 March 1674, a death was recorded at Notre Dame Church in Épernay for a Marie Peschard or Perchard. I only found mention of this event in the index; I did not find the actual burial record. Based on the index, however, there are no identifying bits of information in the actual record.



Marie Peschard(d) Burial 1674

About six weeks after the death of Marie Peschard(d), Jean Brustune remarried. He married Jeanne Hamart on 17 April 1674 at Notre Dame Church in Épernay. Pierre Fourché, Jean's future son-in-law, was a witness to the marriage.

4. Adam II was baptized on 22 December 1638;

Adam Peschart(d) was deceased by the date that his son, Adam II, was baptized on 22 December 1638. Unfortunately, burials were not yet being recorded at Épernay by 1638 so I was unable to determine his exact date of death.

Unfortunately, this is as far as I was able to trace this family with any degree of certainty.

Marie Anne Fourché's Path to La Louisiane

In 1717, John Law, France's Controller General of Finance, purchased the Mississippi Company (Company of the West/Company of the Indies) to help the Louisiana colony. He was given a charter naming him as Director General of the company and was given exclusive rights to all trade between France and the colony as well as mineral rights for 25 years; this included exclusive rights to the beaver trade with Canada. In turn, Law agreed that the Mississippi Company would transport a specified number of settlers and slaves to the colony during the life of the charter.

In order to fulfill his agreement to populate the Louisiana colony, Law painted Louisiana as a luscious landscape filled with riches of all kinds. He launched an aggressive campaign including circulars, handbills, and broadsides to spread the word throughout France and even referred to Louisiana as the *land of milk and honey*. Initially, he convinced quite a number of French citizens to leave the motherland and start a new life in the new world. He first recruited *engagés* but word soon spread that many of them found the conditions too harsh and that the promises had been overstated. As Law saw the number of volunteers dwindle, he attempted to recruit non-French citizens from Germany, Switzerland, Italy, and Holland – many of them desperate to flee the horrible living conditions created by decades of strict rule, religious oppression, pestilence, and famine. However, when Law's ruses failed to produce the masses needed, he turned to the only idea he had left. "*As it was indispensable that there should be emigration - when it ceased to be voluntary, it was necessary that it should be forced.*" (Gayarré, 1866)

As French agents employed by 'the company' were dispatched throughout France to apprehend minor criminals with the intent that they would be deported, some of these

agents began to abuse the power which they had been given. *"It is incredible what a number of respectable people of both sexes were put, through bribery, in the hands of these satellites of an arbitrary government to gratify private malice and the dark passions or interested views of men in power. A purse of gold slipped into the hand, and a whisper in the ear, went a great way to get rid of obnoxious persons, and many a fearful tale of revenge, of hatred, or of cupidity, might be told of persons who were unsuspectedly seized and carried away to the banks of the Mississippi, before their voices could be heard when crying for justice, or for protection. The dangerous rival, the hated wife, or troublesome husband, the importuning creditor, the prodigal son, or the too long-lived father, the one who happened to be an obstacle to an expected inheritance, or crossed the path of the wealthy or of the powerful, became the victims of their position, and were soon hurried away with the promiscuous herd of thieves, prostitutes, vagabonds, and all sorts of wretches of bad fame who had been swept together, to be transported to Louisiana."* (Gayarré, 1866)

According to Joan DeJean in her book entitled *The Queen's Embroiderer*, in early 1719 a few Parisian families also asked the Lieutenant General to *"lock up young women in Paris' General Hospital as a prelude to deportation to 'the islands'"*. After a change in public policy made by Law shortly thereafter, numerous requests were received from parents requesting that their daughters be *"swiftly exiled from French soil"*. By the second half of 1719, these requests had become much more frequent and the banishments to Louisiana actually began to take place. (DeJean, 2018)

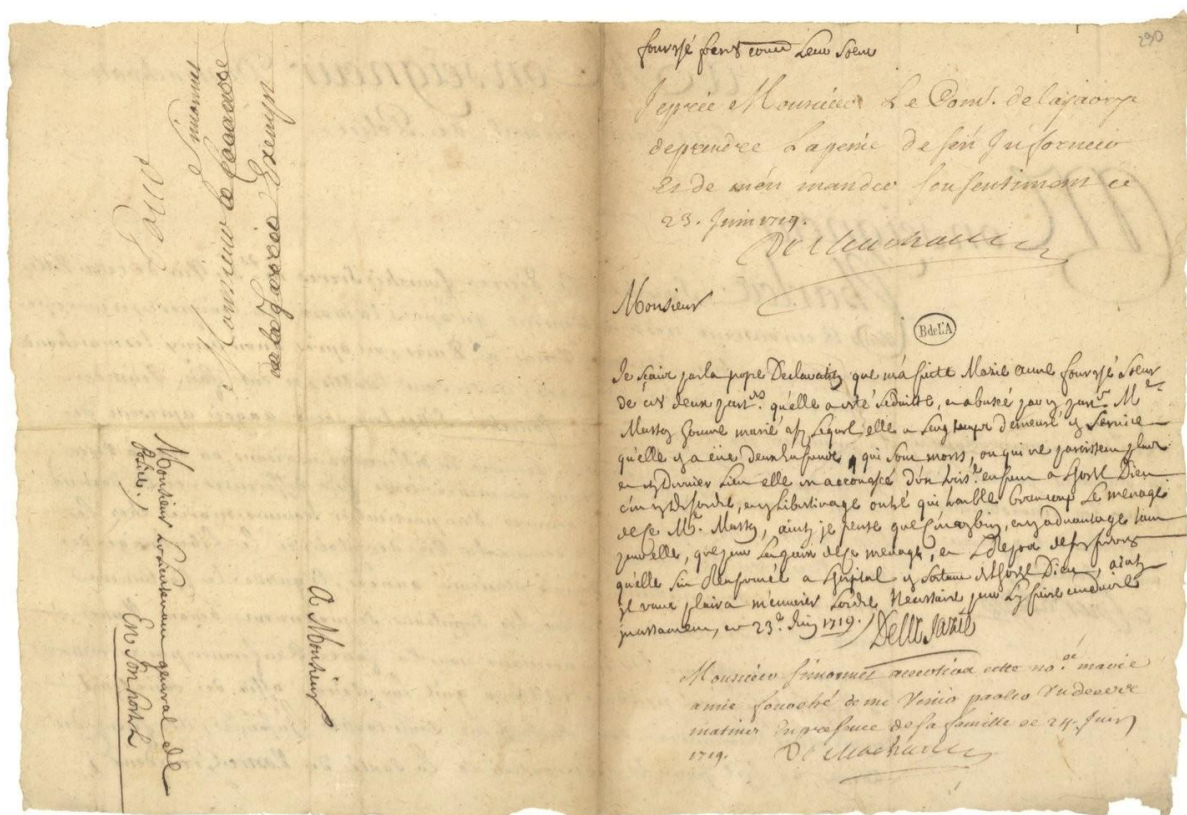
"In every successful petition, parents accused their daughters of 'libertinage et vie débauchée', licentious behavior and promiscuity. In theory, an inquiry into such charges was mandatory. But in order to please the increasingly powerful individual running the French economy, during the second half of 1719, dossiers were processed so quickly that such inquiries were dispensed with." (DeJean, 2018)

So, were these accusations true? There was no trial. There was no opportunity for the accused to proclaim their innocence before an impartial jury. In some instances, the accusations of debauchery or *libertine* might have been true. However, in other cases, the charges were likely exaggerated or completely false. As was the case of Louise Margoulet, whose name appears on the *La Mutine* list and whose story was told in Joan DeJean's book, some of these women were accused of immoral or illegal behavior simply to get rid of them and the charges made against them had no basis in truth.

In the Archives of the Bastille (Gallica; Archives de la Bastille, 2019) in Paris are found La Salpêtrière's prisoner dossiers which contain the accusations made against the women who would, eventually, travel to Louisiana aboard *La Mutine*. Found in those

dossiers were four documents consisting of five pieces of paper which detail the accusations made against Marie Anne Fourché by two of her brothers. Those five pieces of paper changed her life forever.

In the following pages, you'll find the translated dossier of Marie Anne Fourché. The only page of the dossier which is not translated below is **Document #1** dated 23 June 1719. As I explained when I first published this paper in 2019, the handwriting on much of this page of the dossier, signed by (François) Delajarie who was the 'Councilor of the King and Curator of the Chatelet of Paris', was very hard to read. Although I'd been able to decipher parts of it, there were too many words which were unreadable making it almost impossible to provide an accurate word-by-word translation of this particular page. However, based on my first partial transcription of Document #1, I concluded that it was likely that this page detailed the initial complaint made by Marie Anne's brothers against her and that it appeared that Marie Anne had not been allowed to provide her version of events. Since then, additional information has come to light and I'm able to now conclude that Document #1 below was actually the statement made to Delajarie by Marie Anne Fourché. She was, indeed, interviewed.



In a second book released by author Joan DeJean in 2022 entitled *Mutinous Women: How French Convicts Became Founding Mothers of the Gulf Coast* in which Marie Anne Fourché's story is mentioned briefly, DeJean concludes that Delajarie interviewed Marie Anne in order to provide her side of the story. DeJean also provides a small portion of her transcription of Document #1 which is very similar to my 2019 interpretation of the portions I could translate. Not surprisingly, this information shows that Marie Anne Fourché told a story that contained one very critical, opposing fact from the story articulated by her brothers; she was not involved in a consensual relationship with her employer but was, instead, abused by him. Marie Anne told Delajarie that she "*had been seduced and abused by M. Masson, the married man in whose home she had long been a servant; she had borne him two children, both of whom had died.*" (DeJean, 2022) As I mentioned on in 2019 paper, this first document also states that Marie-Anne had a third child born at Hôtel-Dieu in Paris. The birth of the third-child is also confirmed by DeJean in her book although, based on statements found in the other documents below, I would clarify a statement made by DeJean in which she indicates that Marie Anne gave birth to the third child later that summer. Even though two of the following documents are not dated, all of these documents appear to have been written between the 23rd of June and the 4th of July and, based on content, indicate that the birth of the third child took place between these dates. DeJean also states that Delajarie seems to have found Marie Anne credible but sent her to La Salpêtrière anyway because "*this disorder was disturbing M. Masson's household*". (DeJean, 2022) This is very sad considering that Marie Anne possibly was made to pay a hefty price for the crimes committed by her abuser.

At the bottom of this document there is a comment written by (Louis Charles) De Machault, the Lieutenant General of the Parisian Police, to Monsieur Simonnet. It seems to instruct Simonnet to bring Marie Anne to speak to De Machault on the morning of 24 June 1719 in the presence of her family. Assuming that this meeting occurred the following day, there does not appear to be any additional documentation in the Fourché dossier which provides details of Marie's claim from that second meeting.

Document #2 (Page 2 of 5)

à Monsieur De Machault
Lieutenant General de Police.

Monsieur
Charles Fourché, Li Pierre Fourché, Sires m^{rs} de cette Ville,
Vous Remontrent très humblement qu'après la mort de leur pere, et mere, se
trouvant sans bien, ils sont venus à Paris, où après avoir servi les marchands,
le l'aprenti leurs gains, et gages, ils se sont établis, et ont fait venir de
la province j^z Marie Anne Fourché, Sille leur sœur aagée apresent de
vingt neuf ans qui a esté en service en différentes maisons, en effet à Paris
en un desordres affreux, étant accouchée trois fois différentes, et la dernier
fieu depuis quinze jours des oeuvres d'un particulier homme marié, chez le
quel elle étoit en service, Li comme la Vie de reglée, et le Libertinage de
M^{rs} Fourché de peuplement depuis plusieurs années, Li quelle le continuera
encore à leur honneur et confusion, les Supplions de justifier devant V^{re}
Grandeur pour obtenir l'ordre nécessaire pour la faire renfermer par correction
à l'hospital General pendant tel temps qu'il lui plaira, afin de faire cesser
ce mauvais Commerce dont ils souffrent seuls toutes les familles, ils feront des
vœux au Roi pour la conservation de la Santé de V^{re} Grandeur,

Les Commissaires Delajarie
ou plimment instruit de
lousca les circonstances
du desordre de la sœur
Anne Fourché
C Fourchet

Source gallica.bnf.fr / Bibliothèque de l'Arsenal, Ms-10659

TRANSLATION:

To Monseigneur De Machault

Lieutenant General of Police

(Left side:)

The (Monsieur?) Commissaire Delajarie — — — — — educated of the circumstances of the disorder of the said Marie Anne Fourché (signed by C. Fourchet)

Monseigneur:

Charles Fourché and Pierre Fourché, brothers, wine merchants of this town, very humbly show you again that after the death of their father and mother, finding themselves without good (choices), they came to Paris, and after having served the merchants and saving their wages and salaries, they established themselves and brought from the province Mary Ann Fourché, their twenty-nine-year-old sister, who was in service in different houses, where she came in(to) an awful disorder, gave birth three different times, and the last of which took place within fifteen days of the ____ of a particular married man at whose house she was in service, and like the debauchery and the licentiousness of their sister. which has been perpetuated by her for several years and that she will continue still to their shame and confusion, implores them to bow down before Your Greatness to obtain the necessary order to have her contained in the general hospital for correction during the time that will please him, in order to (stop) this bad commerce of which they suffer the infamy all alone, they will wish to heaven for the continuation of the health of Your Greatness.

This document is not dated.

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Charles et Pierre Bourchié marchands de vin
à Paris, Demandent par le présent exprimer que
Marie Anne Bourchié leur sœur soit renfermée
à l'hosp^l.

Laposse qu'étant venue à Paris sans bien
et après avoir servi longtemps les marchands
de leurs gages et les parques ils se sont établis,
qu'ils fissent venir aussi Marie Anne
Bourchié leur sœur qu'ils mènent en servitude,
Que cette fille âgée de 27 ans s'est
abandonnée au désordre le plus affreux et
à un ^{BdEA} commerce criminel avec
un homme marié dont elle a eu trois enfants
et est actuellement à l'hostel Dieu où elle est
accouchée du 3^e ce qui les dishonore
et comme ils voyent que loing de se
corriger elle continue ses débauches et ses
dérèglements et qu'ils craignent quelque
suite qui les couvre de honte et d'infamie
ils demandent sa correction

Le Comm^{re} du quartier qui jay chargé
de s'en informer assure que ces faits sont

mais, que cette fille a eu deux enfans qui sont
morts ou du moins ne paroissent plus ~~et~~ quelle
vient d'arracher du trépas du bris de sa
debauche, avec un M^{re} Masson, homme marié
J'ai mis charge un Officier de police de
faire arrêter ~~chez moi~~ ^{chez moi} une fille de se-
rueuse mais inutilement
Je pense qu'il est juste de faire conduire à
l'hôpital une creature de cette espèce

TRANSLATION:

Charles and Pierre Fourché, wine merchants in Paris, ask by the (following) that Marie Anne Forché, their sister, be contained at the hospital.

To show that (they) came to Paris without (choice) and after having long been merchants (from which they earned) their wages and money, they have established that they also have Marie Anne Fourché, their sister, who they put in service, that this girl of 29 years (has) surrendered to the most frightful disorder, and has (committed) a criminal offense with a married man by whom she has three children and is currently at the Hôtel-Dieu where she is giving birth to the 3rd, which dishonors them and, as they see that (without) her correction, she continues her debauchery and her breakdown and they fear consequences which give them shame and infamy. They ask for correction.

The District Commander, whom I have charged to inform them, assures that these facts are true, that this girl has two children who are dead, or at least do not appear anymore, who has just given birth to the third fruit of her debauchery with the married man, Monsieur Masson.

I have instructed a police officer to notify this girl of her respite at home but prominently. I think that it's just to have a creature of this sort brought to the hospital.

This 2-page document is not addressed to anyone nor is it signed or dated.

Salpêtrière 284
ordre du Roy L'Intention des. a. R. Monseigneur le Duc
Dorleans Et que la nœe. Marie ann. fouché -
connue pour une prostituée publique soit arrêtée
et conduite a l' hosp. Ce 4 juillet 1719 Bon JH
J'ay envoié l'original a. M. de Navarre
Ce 5 juillet 1719 BdeLA

LETTRE DE CACHÉ TRANSLATION:

Salpêtrière

Order of the King

The intention of the (Royal Highness) Monseigneur le Duc d'Orleans is that the libertine Marie Anne Fourché - known as a public prostitute be arrested and taken to the hospital this 4 July 1719.

(Signed) Pon PD(?)

I sent the original to M. de Maurepas this 5 July 1719.

Eleven days after the 23 June 1719 issuance of the complaint against her, an arrest warrant or '*lettre de cache*' was signed ordering that she be committed to 'the hospital' by order of the King. Although Marie Anne's version of the events surrounding the birth of her three children was taken by Delajarie and he appears to have found her credible, it appears that there was no further investigation of the abuses or crimes committed by Monsieur Masson. Essentially, she was treated as the criminal and there was nothing she could have done about it.

Marie Anne presumably spent the next several months in the horrendous conditions at La Salpêtrière - conditions exacerbated by a massive heat wave and severe drought in the summer months of 1719 which led to multiple epidemics and a tremendous number of deaths in the 'hospital' as well as all over France.

As stated in DeJean's book, the main character, Louise Margoulet, was "*forced into a chain gang*" on 6 October 1719 "*and onto a straw-filled cart*" along with 155 other women from La Salpêtrière bound for the port of Le Havre. I was able to locate an *Ordre de la transférer en Louisiane* for two other Louisiana ancestors and passengers, Anne Françoise Roland and Marie Anne Benoist (Benoît), on that same day so it's highly likely that one was also issued for Marie Anne Fourché although I was unable to find reference to it in the Archives Nationales. The issuance of such a document for Fourché is referenced in

a remark on *La Mutine*'s ship list. Therefore, with little doubt, all three Louisiana ancestors were likely in this caravan. DeJean goes on to explain the dire conditions that these 156 women continued to suffer as they rode through the blighted and drought-ridden countryside on their way to the port of embarkation – often without food and shelter. Many died along the way and some even escaped.

In the end, 96 women boarded *La Mutine* on 12 December 1719 in the coastal city of Le Havre in Normandy to be deported to La Louisiane without choice. It is highly likely that almost all of these women, if not all, never set foot in their homeland or ever saw or heard from their families again.

In Conclusion

As they often say, the rest is history.

The final years of the lives of Marie Anne Fourché and her husband, Pierre, were likely stressful as the British took control of Mobile in 1763 at the end of the Seven Years War and it became part of West Florida. “*Laurendine, sa femme, son fils*” (Laurendine, his wife, his son) were enumerated on a 26 November 1763 census of French inhabitants in Mobile under the section of the census entitled “*Habitans dans la Baye*” (Residents in the bay). They were living next door to Marie Anne's daughter, Marie Jeanne LaCasse, her husband, Joseph Grégoire Guillory, and their five children. Sadly, almost five months later, Marie Jeanne LaCasse was dead, and, shortly thereafter, Guillory moved with his children to French Louisiana.

Although some claim that Pierre Lorandini's name was listed on a roll of French inhabitants at Mobile who took the Oath of Allegiance and Fidelity to “*His Brittanick Majesty King George*” on 2 October 1764, this does not appear to be the case. The name on that list was *John Bapt Lorindine* - the son of Pierre and Marie Anne. It's possible that Pierre was mentally or physically incapable of taking such an oath due to his advanced age or that he refused to renounce his allegiance to his mother country - France.

Regardless, Marie appears to have remained in Mobile with her 2nd husband and children from both of her marriages until her death there at the age of 79 on 12 August 1766. She had been married to Pierre Lorandini for forty years. Her burial record, recorded in the burial register of Notre Dame de la Mobile (now Immaculate Conception Church), was documented with the name of Marie Loudein/Loridein(?). It

is unknown as to why her burial was not recorded in the traditional French way of using her maiden surname rather than the surname of her husband. That record can be seen below (copy provided by Glen R. Saucier).

Handwritten French burial record for Marie Cardin. The text is written in cursive and reads: "L'an mil sept cent soixante six le vint deux aoust je prestre Capucin missionnaire apostolique et Curé de la paroisse de la Mobile ai inhume dans le cimetière de cette paroisse le corps de Marie Cardin épouse le même prestre Marie des sacrements de l'église en foi de quoi j'ai signé les papiers et un que dessus M. Ferdinand Luriet".

Pierre Lorandini outlived his wife by almost exactly two years. He died and was buried on 18 August 1768. His burial was also recorded at Notre Dame de la Mobile (copy provided by Glen R. Saucier).

Handwritten French burial record for Pierre Lorandini. The text is written in cursive and reads: "L'an mil sept cent soixante huit le dix huit aoust je prestre Capucin missionnaire apostolique et Curé de la paroisse de la Mobile ai inhume dans le cimetière de cette paroisse le corps de Pierre Lorandini habitant de ce diocèse le même prestre des sacrements de l'église en foi de quoi j'ai signé les papiers et un que dessus M. Ferdinand Luriet".

We will likely never know the full story of Marie Anne Fourché and whether any of the claims made against her by her brothers were true. However, there is no reason to believe that she led anything but an exemplary and moral life in La Louisiane. She lived a long life and, obviously, a hard life. Her biggest legacy, however, will always be as the progenitor of the Louisiana Guillory, Bahan, and Dupont families. Marie Anne Fourché ... she is my seventh-great-grandmother....

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